/124 cont./
123 and showed me how the raw cotton, merely cleaned of seeds, is
283 twisted into thread with the spindle. The cotton plants stand
241 between the huts everywhere; beside them grows mamona /castor
[372] oil plant/, whose oil serves us for wretched illumination in the
[251] evening, and peppers. Mats are spread out on racks in order to dry the mandioca farina.

The roça," the cultivated field, lies some distance away. The Bakairí plant mandioca, beans, rice, sweet potatoes, sugar, and deliver to the Fazenda Corrego fundo. Their rapadura was
272 excellent; the melada, a honey-sweet syrup, moved us to exclamations of admiration. The sugar cane is pressed between
249 two cylinders in the simplest way. (Cf. the vignette at the be-

342

Old-style hut.

[249] ginning of this chapter /see p. 2/).

We found Caetano's hut divided into three rooms: Caetano received us in the high, airy center room and shut the door, behind which little Luisa was doing housework. Felipe and Carlotta
354, Parecí lived in the corner room opposite. Three canga blocks
482 formed the hearth. Plaited back-baskets, which are carried by a forehead band and in which the women are said to carry up to six
●412 arrobas. Graters to grate the mandioca: hard little spikes from
824 the rib of the buritĩ leaf are neatly set into the middle part of a narrow piece of wood almost a meter long.

/160 cont./

437 439 [554] carried each piece that she captured to a secret repository lying back off the road, immediately most hurriedly hastening forth for new deeds.

609 At noon Wilhelm and I went to the aldea;[1] Antonio accompanied us, but, suspicious of his fellow tribesmen, he could not make up his mind to stay with them during the night and returned to the river in the evening.

122 We set up housekeeping in the festival hut, and, alone with the charming little people, we felt indescribably content. When toward evening the mosquitoes started to annoy us, we took a [137] walk to the roca.[2] Greedily we looked about for the "frutas de lobo," apple-round fruits which were present in numbers on gray-green shrubs, but unfortunately not ripe; the Bakaïrí boys are no different from ours. A magnificent estate; the horizon was bordered by a dark park, behind which the sun was setting in 291 reddish orange. We met Pauhaga, as our apostle of peace is 177 called, and his relatives on the plaza between the three huts, trying on clothes in great embarrassment. They urgently needed our help; not only did they put the trousers on in reverse and upside down over the legs, but they also tried to draw them up over their arms and wanted to stick their legs into a shirt. Putting on a coat alone was an impossible thing. They were unaware of the most obvious offenses against the elements of propriety. A safety pin was hugely admired, but most of all a pair of scissors with which 412 one could so conveniently cut one's nails. Their tool, the stone ax -- a ground stone is wedged into a wooden handle -- with which they fell trees and make posts, deserves our appreciation no less, from the standpoint of how much can be accomplished with the simplest means, even though in the unspoken accompanying thought that we ourselves /161/ might have to go back to this [411] stage there is a slight admixture of horror. They have no spears, [231] no bananas, no dogs, and tobacco is nowhere to be found. Bones, [276] teeth, shells must serve them as tools, along with the stone ax. [237] /Illustration appears here./

[1] [i.e. village -- Analyst]

[2] [i.e. cultivated field -- Analyst]

[TEXT CONTINUES ON P. 40]

/162 cont./

512 I did them an injustice; at half-past seven a procession of seven comes around the corner in the fastest quickstep, one behind the other, the tribal sorceress at their head, all loaded with [482] mandioca roots. The old woman is carrying a bundle of them loose on her head, and behind her runs a young woman with a heavy back-basket; is it her husband who is following her? Likewise [854] bent under the load of a basket he walks forward, on his left hip a straddling boy whom he clasps heedlessly, as though he had hurriedly picked him up from the ground.

592 We visit the house of the professor. In the moderately light [352] room one at first distinguishes only a number of vertical and [252] horizontal posts, brown hammocks; the old woman and a younger one are sitting on the floor most diligently scraping mandioca with a shell, the naked legs buried in the parings.

[353] Two families have divided up in the space; the conjugal chambers are characterized by the fact that two hammocks are fastened, one above the other, to the same post. In the center there is an empty circle, and round about, /163/ radially, the "individual rooms" divided off, not by partitions, but merely by [354] the posts. The upper vault is blackened by smoke. Three or [251] four stones form the simple hearth. The flour is put into huge [252] pot vessels (up to 77 centimeters in diameter); the beijús are [323] roasted on flat, rimless bowls. The clay is blackish brown, the vessels are made by hand by the women.

352 We sit on small, low benches; they are rectangular, slightly concave, made out of dark-brown palm-wood, usually in octavo form, and not a decimeter high.

412 The stone axes, which are sticking in the wall (the longest [353] 24 centimeters), all have the same shape: a thick wooden cylinder, offset at the bottom by a thinner handle. The stone is supposedly [135] found farther downstream (1). /Illustration appears here./

1. Herr Prof. Arzruni of Aachen was kind enough to examine the material carefully and has identified it as diabase, a rock made up of augite, plagioclase, mica, chlorite, and

/163 cont./

412 135 1. (cont.) magnetite, in which are embedded individual crystals of olivine and quite a number of quartz granules.

415 Tall storage baskets of biconcave profile (one meter 40 centimeters long, 35 centimeters wide at the top), wound with brown bast bands and lined in the interior with maize
412 leaves, contain the flour and are very stout. The grating boards on which the mandioca is pulverized are about 115 centimeters long and 80 centimeters wide.

415 531

Gourd-vessel (drinking-vessel) designs of the Bakaïrí.

251 High up a great quantity of dusty corncobs.

532 A number of strange dolls, which hang down from the
[353] vault on long strings, seem the most striking; they are
[824] plaited out of maize leaves: turkey-sized birds, projecting wings made out of one leaf and circularly twisted legs with three toes; others are slender, human-like figures, /164/ a small head on top, broken up below into narrow frippery. In our house we found two lizards made of grass, whose four feet come together in a ring, so that one can put them on one's head.

/164 cont./

415 Countless gourd vessels /cuyen; see glossary, p. 170 / and
531 calabashes, brownish-yellow, some of them painted black in designs not without taste.

411 In the lower roof-basket are stuck the arrows, averaging two meters long, and the bows, which almost reach a length of two and a half meters. The arrows, made of ubá, have simple wood or bone points; at the end of the shaft broad feathers are set spirally.

237 Feathers, even bunches of them and whole tail rosettes,
415 are kept in mats placed together portfolio-like; spindles, pigment, bones, root pieces, shells, and the like are kept in small baskets and nets. On the cords of the hammocks are found as
• 412 decoration a couple of feathers or shells and -- the comb. This
[284] toilet article consists of small, narrow sticks placed next to one another and held together by two cross-sticks of bamboo by means of a plaiting of cotton threads; the hard sticks project beyond the lower cross-stick as the teeth of the comb.

286 The hammocks are (one can hardly say woven, but rather knotted. Two posts stand in the ground; they are wound with a skein of cotton in the way that our women wind knitting wool on a chair; through the horizontal, parallel threads, vertical threads are drawn at four-centimeter intervals with guide sticks and knotted; the parts of the skein which lie close to the post and are not knotted (the entire bundle of horizontal threads pressed together) form the loop that receives the hammock ropes.

285 A plaited matting above the door and sieves of alternating black and light straw are worked with a natural artistic sense. The fire is fanned with a triangular piece of matting.

302 The hair of the women, cut unevenly and longest behind the ears, hangs down to the shoulders; the forehead is almost completely covered. A young woman had the latter painted with thick red color during the visit on the river. No ornaments. Only
301 the old woman wears a string over her left shoulder, which goes under her right arm; three trouser buttons, which she cut off from us and the soldiers with her own hands, are strung on it.

1: Steinen--164 D E-5 (1884) 1886 SP7 Bacairi SP7
Suya SP21

B
412
B
301
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S
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237

/From Ethnological Pl. I:
7, Bakaïrí comb. 10, Bakaïrí necklace
of jaguar claws; 13, Suyá feather-diadem.

1. Steinen--167 D, E-5 (1884) 1886 SP7 Bacairi SP7
Yuruna SQ26

B
501

/From Ethnological Pl. II:
3, Bakaïrí stone ax; 4, Bakaïrí oar; 12, Yuruna flute./

B
412

Y
534

000 /Chapter I-III, pp. 1-45, including Fig. 1 and Plates II and III, are omitted in the translation./

/46/

Chapter IV.

First Encounter with the Indians.

Bark canoes. Traces of Indians. My trip with Antonio and Carlos. Animal life. Reverie before supper. Mouth of the Ponekuru. Cataracts. Signs of colonization increase. Chief Tumayaua. To the first Bakaïrí village. Arrival of the "Karaiben."

396 [824] After tapping several times in vain, Antonio found a jatobá (Hymenaea sp.) with serviceable bark. A pole scaffold is erected around the tree; a long rectangular strip of bark is loosened with ax blows and, carefully taken down, is placed on low supports; then the bark is made pliable with heat, a fire being lighted underneath and twigs also set afire on top, and the edges of the longitudinal sides are bent upward. In front a point is formed; in the rear the bark is pushed forward toward the inside to produce a slightly hollowed out bulkhead with acute-angled edges, at which the bark is soon likely to split. The canoe was to be finished in a day and brought to the water the next morning.

000 Antonio came home from his work noticeably pleased. I believed it was because the canoe had turned out well. I talked to him about it for a while and then, referring once more to our plans, said: "So you are not afraid that the river is without inhabitants?" "No," he replied in dismissal, "I've already found a rancho." "Why didn't you say so?" "Well, I intended to." 224 342 [412] [354] In looking for wood for the oar, he had discovered a collapsed hunting-hut covered with palm straw; its posts showed the blunt gash-marks of a stone ax. Beside it lay charred logs still in the radial arrangement of the Indian campfire; adjacent jatobás had been tested with stone axes for their usefulness, a still recognizable path led through the brush to a "harbor" on the river. Antonio thought it was probably a year ago that the visitors had stopped here.

/60 cont./

353 remained free, was the kitchen and storage place for supply baskets, pots, earthen beijú pans, sieves, mats, back baskets, mortars, pestles, and calabashes. Sticks were plaited with [532] vines onto the main posts, where again gourd bowls or bundles [251] of tobacco were hanging, from a cross beam dangled large birds with straw-plaited legs and tails, which looked very mysterious and were solely for the purpose of storing the maize ears, out of which their insides and wings were constructed, in a manner pleasing to the eye. The floor was covered with a stone-hard deposit of the fine white mandioca flour, the mortars and pestles were flour-white, and the pots smoke-blackened. Above the doors, baskets with calabashes, basket-weirs, fishing nets; on the walls of the "rooms," bows, stone axes, the gaily feathered arrows projecting out of the straw of the dome, a stock of small baskets, drinking bowls, and smaller utensils; on the floor, white balls of loam, little pots, stools, pieces of wood, fire fans, and the ashes of the small fire which everyone maintains at night beside and almost under his hammock; hanging on the hammock, a small bunch of colorful feathers and the comb; here and there a pyramid made of rods with the grill; /61/ a couple of the sticks with which [372] fire is rubbed were also hung up and beside them was tied a small packet of the tinder bast.

356 In short: family dwelling in full operation, precisely as [353] much disorder as was required for comfort, everything clean ●[412] and nicely arranged, everything hung up, boxed, turned up-side down, no iron nails and screws, but only cord and plaiting, all worked with stone ax, animal tooth, and shell. Total impression: the wall, the hammocks, the calabashes, the human beings, brown; brown in every shade, but harmoniously 342 tinted, all crust /Knaus/. Here and there the sun shone through a crack in the straw dome, in front of the door the daylight was sharply cut off, and the lane between the doors lay in semishade; through the vent, which was quite tightly closed, a few bright rings and circles fell on the floor, and faint motes of sunlight danced in the ascending smoke.

/71 cont./

536 412 171 I may mention at once that the mimicry of the Bakaïrí mutatis mutandis with more or less temperament was repeated among all tribes, that only the interjections differed, but the gestures were exactly the same. Here in the tobacco club I also first became acquainted with the stone-ax pantomime which, though in itself very touching, we later had to endure in the case of each tribe to the point of boredom. It described the contrast between the stone ax and the iron ax, which was immediately demonstrated to them by Antonio, and to my feeling, before I became dulled by the repetition, indeed at the beginning, just because it was so inexorably repeated, it had something unusually gripping about it, like a sort of stammering protest of metal-less humanity against the crushing hammer blows of civilization, a protest which, as I still experienced it here, must have resounded unheard a thousand times in all the corners of the earth.

536 412 How the Bakaïrí tortures himself to fell a tree: early in the morning, when the sun, tschischi, rises -- it rises there in the east -- he starts to swing the stone ax. And tschischi travels upward and the Bakaïrí goes on striking bravely, tsök, tsök, tsök. His arms grow ever wearier -- they are rubbed and drop down limply, he blows a weak puff of air out of his mouth and passes his hand over his exhausted face; he goes on striking, no longer with tsök, tsök, but with a groan drawn from the depths of his chest. The sun stands high in the zenith; his stomach -- his flat hand rubs over it or is laid deep in a fold -- is empty; how hungry the Bakaïrí is -- his face is drawn into the most pitiful expression. Finally, when tschischi is already very low, a tree falls: tokále = one, the little finger points out. But you, the Karaibe -- suddenly everything about the mimic is alive and strong -- the Karaibe takes his iron ax, swings it aloft, brings it down heavily, tsök, tsök, pum -- ah..., there lies the tree, a hard stamp with the foot, on the ground already. And here and there and here again, one sees them falling everywhere. Conclusion for the Karaiben: give us your iron axes.

/71 cont./

201 No activity with a tool of metal, stone, tooth, or wood
● 412 was discussed without the appearance also of the appropriate sounds
[536] to portray it. It is true that a good part of this was to communicate with me, who knew only the rudiments of their language; they were more sparing with these /72/ sounds and gestures in their own conversation, but they nevertheless had at their disposal in ample measure the auxiliary language of expressive movement and used it in their communications with other tribes, as I saw later, in exactly the same way as with me. Thus the disadvantage that each tribe speaks a different language is of little concern; understanding was possible without difficulty even for a Karaiben, for the gestures, stereotyped, to be sure, nevertheless contain full clarity and still are not reduced to conventional abbreviations.

123 They also manifested an attentive interest in the inter-
153 jections and gestures peculiar to me, which, of course, involun-
201 tarily took on a livelier expression than at home. If I accompanied any feeling with a sound that was strange to them, it was imitated; if I whistled softly to myself, I could soon hear one of them whistling happily along with me. Particularly if I laughed loudly and struck my leg, there was general acknowledgement: they would immediately slap their naked thighs, and Homeric laughter filled the village plaza.

126 My linguistic notes of the day, which I would bring out, were gone over once more in our tobacco club and were enriched by small contributions. The constellations, the names of animals, the inexhaustible material for parts of the body, and whatever the moment offered were noted down, read aloud, and confirmed with approval.

123 I, too, however, offered mimic performances, for which my interesting oxhide offered the first occasion; I demonstrated our domestic animals to them and achieved a greater measure of success among my small, but grateful public than could ever have fallen to the lot of even the author of "Tierleben" /Animal Life/ or much-admired performing artists. Above all they became acquainted with cattle, sheep, and dogs, whose size and characteristics I described graphically to them as best I could,

/73 cont./

123 [249] Tumayaua had me plant tobacco in front of his house, a proposal that astonished me somewhat until I realized that with my assistance he anticipated an excellent harvest or quality; hence I asked only that he start it, and then I crushed the capsules and put the seed into the ground, as though I had been a tobacco planter all my life. With Kulekule I had to go to the cataract [226] [177] below the village and help him with the fishing rod; he must not suspect that I had not swung this implement since grammar school days, when I had trouble rescuing it from the police.

226 123 One forenoon we took a very pleasant fishing excursion with half a dozen persons, among them a few women, to the saĩmo, a pond that lay in the campo about two and a half kilometers from [301] the village. We walked a short distance through the woods, the [412] women carrying fishing baskets and weirs, Paleko with a section of fish teeth on a string around his neck, and under his arm a stone ax that he had sharpened on a stone at the river, during which he [271] moistened it with saliva at his mouth. Meanwhile it was amusing to see how my intended and her sister drank out of the Kulisehu: mouth in water, supported on their two little hands, one leg in the air, not unlike young monkeys. On the way we sang together our ohohõ ohohũ hu in restrained tones, and I disturbed the morning quiet with a few louder songs. Alakuai took the liberty of removing my hat, but he was so happy with this adornment that in the name of all the saints I exposed my head to the pitiless campo sun.

226 Far away, to the edge of the wooded shore, stretched a queimada /burned clearing/ covered with fresh grass; only a single shade-giving tree stood beside the pond. In the middle of the knee-deep swampy water were set three weirs, half of which, with their mouths, protruded out. Then, with the fishing baskets, kũtu, which had the shape of a blunted cone open at the top and bottom and were put together out of thin, pointed sticks, /74/ several persons walked through the pond in a bent position and stabbed the ground quickly: the kũtu were inverted over the little fish and the latter pulled out from the top with the hand and placed in a hanging basket. After they had been working in this fashion for a while, they converged from various sides toward the center, where the weirs lay,

/75 cont./

301 from the Batovy to the Kulisehu. I was confronted by one
438 woman who wore nothing but a copper button on a string on her breast, and on this button was the 8 of the eighth Cuyaban battalion, to which our soldiers had belonged at that time. "Is it tuchú,
301 stone?" asked these living prehistorics. Of course, the beads were likewise stone, and, on account of their gay colors, they
153 preferred them to gold, which left them quite indifferent. I
179 had given them a few pins and had also showed them a needle, the only one that I had with me: they brought a pin back to me and asked me to make a hole in it, like the one in the needle.

Most peculiar was the alacrity with which they classified the things unfamiliar to them among those that were familiar to them and also immediately assigned familiar names to them directly and without any restrictive additions. They cut their
[412] hair with sharp shells or the teeth of the piranha fish, and my
[237] scissors, the object of unreserved delight, which cut hair so smoothly and evenly, were simply called "piranha tooth." The mirror was "water!" "Show the water," they cried when they wanted to see the mirror. And I made a much slighter impression with it than I had expected.

The compass was called "sun," the watch "moon." I had showed them that, no matter how I turned and twisted the case, the needle always pointed to the highest position of the sun, and the very similar watch, whose spring they said was a hair, seemed to them the natural counterpart, for the /76/ special reason that it "did not sleep at night." Often in the middle of the conversation they would demand that I take out the watch, and then they would laugh very contentedly when it was actually awake and ticking.

Nothing would be more erroneous than to think that this sincere curiosity and admiration was based on an actual thirst for knowledge or a deeper need of understanding. They never got beyond the question: "Did you make that?" No, I simply did my circus act, I displayed my tricks, and they were pleased that at any moment I could show them in all elegance and never disgraced myself. The most baffling example of superficial satisfaction

/88 cont./

361 The village could be reached in half an hour or an hour from
311 the river, depending on whether one landed sooner or later. It was surrounded by cultivated land to an extent that aroused our
241 greatest astonishment. On the three different paths that we followed, we came through long stretches where the forest had been cut down with the stone ax. In March and April the trees are felled and in September and October the wood which has dried in the meantime is burned. We examined with admiration a number of thick trunks, the cross-sections of which were covered with the dull blow-marks of the stone axes, and regretted that we could not saw off such a marked surface and take it along. I silently begged forgiveness of the Indians at whom I had often laughed when they were swinging themselves in their hammocks at home, as though their lives were one long Sunday.

361 /89/ In Iguéti there were three large family-houses and a
345 very respectable flute-house in which many dance costumes made
535 of palm straw were hanging. On the village plaza a cage rose
343 up higher than a house, which consisted of long poles set together
231 in the form of a pointed cone; in it sat a mighty Harpia destructor, although the village is called igu-eti = sparrow-hawk village.

231 The once heraldic bird had probably long since departed. The beautiful eagle was named after its favorite food, mẽgo-zõto, lord
412 of the monkeys. Beside the chief's house lay a large whetstone
[171] for the stone axes; it gave me much pleasure because it showed the same grooves that we had observed in the sambaquis of Sta. Catharina.

621 The community numbered some 40 persons. They spoke of
162 three chiefs, but we met in this capacity only the good-natured,
622 very broad-shouldered Aramöke, who was characterized by a waddling walk. He had a sly expression and with his clumsy body was very polite, for, striding ahead of me in the forest, he broke off the branches, which might have snapped back in my face, more graciously than he probably would have for a woman. A large knife and a red scarf made him the happiest of mortals.
574 He showed us great hospitality. Fresh golden beijûs were con-
437 stantly brought forth, a row of calabashes filled with pogu were

B 142 /172 cont./ especially the "Egyptian woman" of the first village, with her narrow face and her long, slightly aquiline nose, showed great resemblance to the women of the ancient kingdom of the Nile, as these have come down to us.

B T 142 Bulging foreheads were found here and there among all tribes, but they were typical of the Trumaí and doubly conspicuous among these little people. They also had the greatest prognathism and the most receding chins; they had a narrow nasal root and little space between the eyes, while the Mehinakú were striking because of their slight prognathism, protruding chin, wide, low faces, and eyes far apart. The faces of the Nahuquá differed from those of the Bakaïrí in their coarser character; in contrast to the oval shape of the latter, they had a somewhat square and thick-set one, with very prominent jaw angles. The most finely chiseled faces were to be found among the Kamayurá.

The iris was dark brown and only as an exception light brown; the Trumaí had relatively light eyes. We found one blue-eyed Nahuquá. He had nothing special in the way of hair and skin color; his hair was black and quite straight. He was the father of a young man with dark brown eyes, but his own eyes had a definitely blue iris. The position of the eyes was horizontal or slightly oblique, the form was almond-shaped; the eyeslit among the Bakaïrí was commonly wide open, among the rest, especially among the Nahuquá and Kamayurá, rather small and low. We did not see Mongolian eyes; only one Kamayurá could be regarded as Mongoloid.

Beautiful teeth were extremely rare. They were more often opaque, rather than translucent, the color was yellowish and only as an exception white, the position largely irregular; they were rather bulky, but among the Mehinakú frequently small and fine.

B T [515] Almost everywhere they appeared greatly chewed down. One never sees the Indians brushing their teeth or rinsing their mouths, which would be very advisable in view of their starchy diet.

B T [412] They use their teeth very incautiously if they do not have any fish teeth or shells at hand; moreover, they bite a hole into the oyster-like, hard shells of river mussels, in order to smooth wood

/172 cont./

B
142 with these sharp edges, and they crush with their te[illegible]he shells
=412 from which they make their beads, a type of mistreatm[illegible]t that is bound to be disastrous to better teeth, the mere sight of which pained me deeply.

/173/ Chapter IX.

I. Dress: Hair and Skin.

Preliminary remarks concerning clothing and ornamentation. The hair. Head hair, body hair, lashes. The skin. Piercing. Binding. Chains. Daubing and painting. Scratch-scars. Tattooing.

B
128 Since in this and the following chapter I shall try to go back as much as possible to the origin of the dress observed among our natives, I should like to begin with two fundamental remarks.

B
*171 First, I consider it erroneous that clothing, arising out of a
291 feeling of modesty, is required for man's humanity. We became acquainted with representatives for various tribal groups of the Indians on the upper Schingú, and they do not need clothing in this sense, as I deduce from the fact that they have no such clothing. Their devices, which from our custom we would be inclined to call pubic coverings, are by no means coverings, and the feeling of modesty that is supposed to have produced the coverings is not present. As early as 1584 the Jesuit Father Cardim wrote about the Brazilian natives: "All go naked, men as well as women, and have no clothing of any kind and in no case verecundant /feel shame/, but rather it seems that in this part they are in a state of innocence."

Secondly, I must explain my position somewhat with respect to the origin of ornamentation. It is established that nowadays among primitive peoples there are many types of ornament for which no real or imaginary use is apparent and which, at present, are solely articles of adornment. Nevertheless, it is probably impossible that the finer feelings were stirred before

/175 cont./

* 171 302 the cut desired by him, went a step further and cut off at the roots a part of the hair falling down in back and on the sides. The additional advantage connected with this was that, during combing, the hair could easily be evenly distributed on all sides. The tonsure of the Indians extended chiefly downward over the back of the head (cf. Fig. 14 /see p. 170 /). The Suyá men, on the other hand, with their tonsure of Apostle Paul, went further in the removal of the hair falling over the forehead and, instead, wore their hair hanging down to their shoulders

[142] [301]

Fig. 11. Bakaïrí girl.

in back or knotted up. Long back hair and the crown tonsure do not occur together. Copying the priests was not required for this simple procedure.

/176/ All the other body hair, with the exception of the eyebrows, was shaved or unhesitatingly plucked out. The lashes were not, as among the Yuruna on the lower Schingú, placed on a tucum thread and torn out all at once with a jerk, but were pulled out one by one at the earliest age of the children. The shaving of the tonsure was done with a tip of spear grass; these razor blades were kept planted near the house. The hair was cut with the teeth of the piranha fish. I never saw among

[824] [142] [237]

/176 cont./

I never saw among

*191 302 515 412 the men the reciprocal and daily delousing practiced so happily by the women. The comb, plaited out of pointed bamboo sticks, hung on the hammock. The hair was not excluded from the painting with urucú red; sometimes it dripped with the red oil and designs might even be applied: one Auetö who was in a festive mood had painted a stripe of urucú red two fingers wide along the lower edge of the calotte, while two stripes ran upward from the ears to the tonsure, so that Wilhelm, who was well-informed in matters of costume, was moved to compare it with a helmet of the early Middle Ages.

151 302 I often watched Tumayaua in particular when he plucked out his sparse beard hair. In the possession of a mirror, he could devote himself to this contemplative occupation with great concentration for hours at a time; he evidently did not feel any pain, but rather the enjoyment of an industrious man who loves his stimulating work. Accustomed to the procedure from childhood as a matter of course, he was scarcely acquainted with the more disagreeable part of the operation, the fear of it. The people are vain to a high degree, but it is improbable that the nerves of the Indians react more dully to begin with than ours, to judge from the behavior of children. The same man who, with an expression of only slight pain, scratched open his swollen skin with the scarifier to which I shall come back later, thinking that he would cure himself by this, cried out at the first unexpected feeling of pain when I held the burning-glass over his hand.

*191 302 Undoubtedly, with regard to the plucking of hair, we are dealing today with an old custom, with a fashion for which no one would any longer think of asking the reason, or, more probably, the reasons. People practice the custom, are used to it, and therefore find ugly the strangers who do not know about it. It has been remarked that the beard is plucked precisely by those peoples who are already sparsely provided with this adornment by nature, and it was not enough to say that it is easier in this case to pluck them out; rather it was believed that the sparsity as such looked ugly to the people. My long and thick beard, however, really seemed ugly to the women, and one or another of the Indian women, tugging at it with familiar aversion, gave me the

B /182 cont./
*171 Chains. Both sexes adorned themselves with neck chains; the
301 men also wore ornaments on their hip cord. Children and pregnant women had the most chain-ornaments hung on them. Our beads were also requested primarily for the children.

The Bakaïrí, with great pains, made very pretty neck chains, trophies of the kind of work that was quite popular among the other tribes, which we also found among the Suyá in 1884; cf. the
B
*171 Kamayurá of Figure 14. These are rectangular, slightly convex
301 pieces which are cut from a convolution of the shell of pïu, Orthalicus
321 melanostomus (Prof. v. Martens), two to three centimeters long, one

A
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301
302

Fig. 14. Kamayurá with shell chain.

B
*171 to one and a half centimeters wide, almost pure white, and known
301 as pïu orâli. They overlap on the long side, like roof tiles, and are
321 generally pierced at the top and bottom, but fastened only at the
[283] top with small threads to the neck cord. Especially thick shells were chosen, broken, and ground on stones. They were pierced with the
B
[412] tooth of the dogfish or with the twirling stick, at the end of which was
[239] lashed a triangular splinter of stone; in this way a conical hole was formed.

/203 cont./

proper, we started first with the primitive peoples, we should not fail to recognize that there is Paleolithic as well as Neolithic work among them even today, depending on the kind of stone available, the material provided from another quarter, and the technical purposes present. We should see that the negative term "metal-less" is, of course, appropriate, but that the positive name "Stone Age" can be very unfortunate. We should also consider the case where man has no stones at all or unsuitable ones and still makes excellent tools and weapons. As an unprejudiced observer, it would scarcely have occurred to me to maintain that the Schingú Indians are living in the "Stone Age."

It is certainly true that their most difficult accomplishments -- clearing the forest, building houses, building canoes, making stools, and the like -- go back to the stone ax. But the various tribes were entirely dependent on one source, which was in the possession of the Trumaí. Neither the Bakaïrí nor the Nahuquá nor the Mehinakú /Mehinacu/ and their relatives, nor the Auetö nor Kamayurá /Camayura/ had stone axes of their own manufacture. Their sandstone was not suitable for axes. I have asserted exactly the same thing about the former times of the docile Bakaïrí of the Paranatinga: in this region the Kayabi /Cayabi/ had a monopoly on the stone axes; the neighboring Bakaïrí were obliged to get them from them, later their deadly enemies. The tribes of the Batovy, Kulisehu, and Kuluëne obtained their stone axes from the Trumaí (the Suyá living on the main river had some of their own). Thus, the stone ax is presented to us here as an import article.

Fig. 20.
Stone ax.
(1/8 nat. size /as shown in the original illustration/.

In answer to my inquiries, I was told that the stones were found "along a brook in the sand." The material has been identified by Herr Professor Arzruni /204/ of Aachen as diabase, a rock consisting of augite, plagioclase, mica, chlorite, and magnetite, in which are

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embedded individual crystals of olivine and quite a number of quartz granules. The blades, 11-21 centimeters long, are usually evenly cylindrical, but some are round in the center like a roller, taper toward the rear, and have a broad front end with a bow-shaped cutting edge. Without any lashing, they fit into a wooden handle 0.5 meters long on the average, which consists of a cylindrical upper piece bored crosswise and a thinner handle set off from this like a reed stalk from its spike. The stone points inserted in the darts and the ornamental stones of the neck chains are made of the same diabase. The Trumaí ground the blades to a point on their stones and bored the ornamental stones; besides them, only the neighboring Yaulapiti did this. The other tribes simply sharpened on the river sandstone the axes that became dull. Shells and stones were bored with a twirl-borer. A triangular, hard splinter of stone was clamped to a small staff, and, to be sure, at both ends so that one could alternate them, and was secured by cord lashing. The little staff was almost half a meter long and was twirled between the hands. If stone was to be bored, sand was added. This is all the Indians achieved in the working of stone; they had

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*171
412

Fig. 21: Twirl-borer.* (1/2 nat. size/ as shown in the original illustration/.)

*The twirl-staff is represented discontinuously.

/204 cont./

*171 ● 412 no triangular arrowheads of stone, no stone knives, no celts, no stone saws, no scrapers, etc. Among the Bakaïrí I struck two pieces of sandstone containing iron together so that sparks shot out and to my amazement saw that they were not familiar with the phenomenon. They were Neolithic people who could have learned many a useful craft secret from the Paleolithic fraternity.

000 *171 321 322 372 I do not venture to say that the Schingú Indians lived in the "Tooth Age," the "Shell Age," or "Wood Age," although, as a matter of fact, the great majority of weapons, tools, implements, and ornaments are put together out of teeth, shells, and wood, and they produced fire by rubbing sticks. I do not venture to say this even with regard to the eastern Brazilian forest tribes, among whom the stone ax must have played a wholly secondary role, since they neither carried on agriculture nor built canoes or solid huts. Obviously, however, it is only the transference of ideas gained elsewhere -- and in connection with excavation, in a very understandable way -- if, in order to identify the cultural level, one selects from among the natural materials available for tools and weapons that which has been worked and used least of all. The culture of the old Brazilian hunting tribes living in the forest will be very much misunderstood if, with the classification of "Stone Age" peoples, /205/ the image of people of the Ice Age is conjured up. We impede our study of the spatial distribution of culture circles and man's dependence on his place of residence; every tribe learned to utilize the material of its environment, upon which it was dependent, and thus has come into the possession of methods which a neighborhood only sparsely supplied with the same materials would not have found, but which it learns to use and exercise only for its own advancement. Bastian says, "it appears to be conditioned by the geographical environment whether, beside the Stone Age preceding the metals, there must be put a Wood Age (as in the Brazilian alluviums, for example), a Bone Age (in the case of livestock on barren plains or hunting in such areas), or a Shell Age (as occasionally on coral islands)." I therefore prefer to

/205 cont./

say simply that our Indians were not yet familiar with metals and were, for the time being, dependent on shells, teeth, and wood in their work methods, if only because in large part they did not even have more suitable stones.

And now I have come back to my point of departure. In spite of their agriculture and in spite of their land-clearing with the stone ax, the Schingú Indians were not only able to maintain their hunting, but they had to maintain it, because fishing and hunting provided them, aside from a change of diet, with the indispensable tools for making weapons and implements.

Teeth. The sets of teeth of the piranha (Serrasalmo)*

* There were two species, a smaller black "piranya preta" or "olho de fogo" (fire eye),

Fig. 22. Fire-eye piranha.
(1/4 nat. size/ as shown in the original illustration/.)

and a larger "papo amarello" (yellow maw), whose "yellow" is a brilliant orange.

served for cutting. They were opened with any suitable wooden hook and carefully examined: the lower jaw, four centimeters long and containing 14 small, triangular teeth, was then cut out with a shell. Hard things and soft things, the spines of the buriti palms or human hair, but especially all threads and fibers, were cut with the sharp teeth. They called my scissors "piranha teeth." Bamboo and other reeds were scored with them until they could

/205 cont./

*171 237 412 [825] be broken off evenly. A scarcely less important tool was furnished by the peixe cachorro, or dogfish, called Cynodon zoologically, which has in its lower jaw two pointed teeth three to three and a half centimeters long, each projecting upward through a hole. The edge of these teeth, ground knife-sharp, was used for cutting, but chiefly for puncturing, for example, in connection with tattooing, for scratching, for example, in decorating the tortoise spindle disks, and for boring reeds, as in the case of the arrows, in order to put through the threads for fastening the feathers and [824] points. /206/ The triangular pieces of gourd which, as the scarifier, represented the most important instrument in the little surgery of the Indians, cf. Figure 15 /see p. 179/, were studded with the small, pointed teeth of the trahira fish, Erythrinus. The [825] little teeth of the agutí, Dasyprocta aguti, served the same purpose. Of the rodents, the capybara, Hydrochoerus capybara, fur- [284] nished indispensable scraping chisels with the front teeth of its lower jaw; the tooth, six to eight centimeters long, was fastened to a piece of ubá reed with cotton thread, or two teeth were lashed together and cemented with a little wax. /Figs. 23-26 appear here./ The arrow holes were likewise bored with the agutí tooth. [301] Monkey teeth, pierced at the root and artfully plaited together into a chain, were a favorite belt or neck ornament.

[411] Bones. Arm and leg bones of monkeys, which were kept in thick bundles in the little tool basket at home, served as arrowheads. They were ground to shape and, with their hollow tubes, mounted on the stick between the arrowhead and arrow shaft. The tail radiation of the ray was likewise an arrowhead. Small, pointed [304] bones were added as barbs. /207/ Mammal bones had many uses: the skin treated with the scarifier was rubbed with the thigh bone of the deer; we saw a splinter of a jaguar bone pointed to pierce ear lobes; the wax smeared over the lashing on arrowheads was [825] applied with a bone. The front claws of the giant armadillo, Dasypus gigas, served man, as well as the animal itself, for digging and grubbing up the ground and were the earth hoe of our Indians. The spindle disks in many cases came from the ventral piece of the tortoise shell, which was broken to pieces with a stone. Jaguar

/207 cont./

Jaguar

*171 claws were worn as neck chains, fish vertebrae on the belt cord,
237 a bone stuck crosswise through the nasal septum adorned the old
30 Bakaïrí.
304

Shells. Flat river shells were extensively used for cutting, less
*171 for cutting through than for scoring longitudinally, for scraping, planing,
237 smoothing. The work shells brought back from the Kamayurá /Fig. 27
● 412 appears here/ were identified by Herr Professor von Martens: tyutsí,
[325 Anodonta, was the shell for scraping the mandioca root, "maniôka pinâp";
[324

Fig. 23. Dogfish.
(1/1 nat. size /in the original illustration/.)

Fig. 24. Piranha.
(1/2 nat. size /in the original illustration/.)

[284
→

Fig. 25. Front claws of the giant armadillo. (Grubbing hoe.) (2/5 nat. size /in the original illustration/.)

Fig. 26. Capybara teeth. (Scraping chisel.) (1/2 nat. size /in the original illustration/.)

the women sat on a couple of pieces of bamboo placed together, and they scraped, scrubbed, scratched, until their legs disappeared in the heap of parings. This shell also served as a plane to smooth the handle
[322 of the stone ax or the oar by means of finer scraping, not with the edge,

/207 cont./

[171] but with a hole made in the center. The people bit off the outer-
[39] most shell with their teeth and knocked the planing hole into it with
[41] the pointed akurí nut. Another type of Anodonta, ita-ĩ, "little
[302] mussel," was also used for the fine scraping of wood. This and the
[415] other types were also used to store the pigment with which one
painted himself red or black; they were usually hung on the
hammocks. A second large shell for scraping roots was itá,
[305] "mussel," a variety of the Leila pulvinata Hupé, brought back
from the Araguay /Araguaia/ by Castelnau. With the largest
species, itá kuraã, /208/ Unio orbignanus, the bows were
smoothed, and, to be sure, with the outer surface of the shell.

Fig. 27. Knife-shell and plane-shell.

[325] A flat Hyria, itá mukũ, was interesting because it had a sharp,
pointed extension with which pikĩ fruits, for example, were
opened. It corresponds best to our pocketknife, an instrument
that was regarded very disapprovingly by the Indians because
they were able to open it only with indescribable effort; they
were as clumsy with it as we with the unfamiliar twirl-borer.
The shell was hung around the necks when one set out on journeys;
the fish and game animals caught were cut open with it; the
shell was used to hollow out the little depression in the fire-stick,
in which a second stick was twirled to the glowing point; for
[301] all carving of wood it was indispensable. Snail shells were used
in many ways: pieces of Bulimus shells were used for chain orna-
[325] ments. Cf. page 170. Orthalicus melanostomus sometimes
dangled in thick hangings on the mask costume.

/208 cont./

* 171 Feathers lend wings to the arrow, on whose shaft end two
259 split halves of feathers are sewed opposite each other in spiral
30 turns. Otherwise they seem to be used exclusively, but in great
[411] volume here, for ornaments, such as ear feathers, feather crowns,
[289] feather caps, feather arm bands, feather cloaks (among the Kamayurá), and in hundredfold decoration on small ornaments, where little colored bundles hung on hammocks, combs, gourd rattles, arrow throwers, masks, etc. The most magnificent ma-
[325] terial was available, from the yellow, blue, red, and green of the arara, toucan, weaver birds, and parrots, from the beautiful stripes or speckles of the curassows, falcons, and owls, to the shimmering white of the herons and storks or the black of the urubu vulture. The big, broad, black-and-white striped flag
[325] of the Harpyia destructor was magnificent.

* 171 The spoils of hunting and fishing therefore offered an
[239] abundance of the most necessary things; in particular it furnished
● [412] tools for cutting, scraping, polishing, piercing, boring, scratch-
[433] ing, and digging. Agriculture assured the natives a sedentary existence and improved their economic condition, but they still remained fishermen and hunters, though to a lesser extent. They were hunters without dogs, fishermen without hooks, farmers without plow and spade. They afford us an excellent example
[32] that teaches us how manifold the methods of work for the purpose of making a living could have been before the possession of any metal technique, an example that warns us about overestimating the importance of stone implements, which, of course are preserved the best and most plentifully for posterity, and about throwing indiscriminately into the great pot of the Stone Age everything that comes before the use of metal and, in comparison to the small span of time established for this, must embrace unimaginably long periods.

* 171 If one judges culture according to the extent and thorough-
433 ness with which the surrounding nature is exploited by the human
511 beings, then our natives certainly did not stand on a low level.
[229] They hunted and fished with arrow /209/ and bow; they fished with nets, catch-baskets, and weir-baskets; they had their fish

/212 cont./

*171 244 In the cultivation of mandioca, which today, along with maize, is penetrating into the farthest corners of Africa, as though both of these purely American plants had been native there forever, the metal-less South American has gained achievement which need not fear any comparison with other parts of the world. Today there is a cultivated, harmless species, but the [252] [272] original root, which was found only on the Schingú, first had to be divested of its strongly toxic juice, the expressed flour, obtained by grating and pounding, first had to be roasted before a foodstuff was produced, and, to be sure, one of many uses, in a solid state and as a pappy drink, Manihot "utilissima." It far surpasses maize in importance in the household of our Indians. It furnishes the principal food and is really responsible [262] [412] for having forced the natives, who received it from more advanced tribes, to become sedentary, for its preparation presupposes a series of procedures requiring patience and presupposes implements, which, like the grating board studded with palm spines, could be produced only at a great cost of time and work with the [252] inferior tools. Unknown on the upper Schingú is the ingenious typytí, a tube plaited out of elastic stalks, which is filled with the grated mass and, pulled lengthwise by means of a weight, presses out the poisonous juice; our Indians filtered and pressed the juice through plaited sieves.

*171 293 Of greater interest, however, is the fact that the method of fermenting larger quantities of extract by means of chewing balls of flour or kernels of maize, which is used today probably everywhere in South America where maize and mandioca are cultivated by natives, was still unknown in our region; also, nothing was known there about the preparation of pajauará, popular among the North Karaiben, where the fresh beijús soaked in water are wrapped in leaves and buried for a few days. /213/ The püserego [272] of the Schingú does not have an intoxicating effect; it merely represents the tastiest pap-beverage, it is a soup, not an alcoholic drink. No palm wine is made either, one becomes intoxicated only with dancing or, if one wishes, with tobacco, and achieved what was humanly possible in the quantitative consumption of the pap-beverages. On the other hand, the Kamayurá

/224 cont./

*171 372 [824] The tinder is a light brown, fine meshed bast tissue which is furnished best by the young uakumá palm (a Cocos species). In the campo, tinder from the guarirobá palm (Cocos oleracea) or of dry grass and leaves also helps out. Its purpose is to furnish the flame with which one transfers the fire to the twigs. Ehrenreich reports from the Karayá /Caraja/, Im Thurn from the Warrau of Guiana, that their wood catches fire so easily that it does not need tinder; "it in itself furnishes the tinder."

As is seen, it is not necessary to have a hard and a soft wood for rubbing fire with the "drill" /Bohrer, borer, drill, auger/. The Schingú Indians always take only one kind; the Karayá drill bamboo in urucú.

ooo We find the movement of twirling very difficult; indeed, we are scarcely acquainted with it in everyday life because our drills terminate in a screw, and we do not use it at all for drilling, but for mixing, for example, in the kitchen, to mix yeast or eggs with milk, or in connection with the preparation of a cocktail.

*171 174 412 It is easy to understand how the drilling and twirling of the natives originated. At first holes were made with a pointed tooth or bone. /225/ When the object was very resistant, a turning pressure against and into it was tried, and this gradually and naturally developed into the twirl-drilling, if only one worked steadily and evenly so as not to split the object, clamped it down securely so as not to lose the point drilled on, and thus had both hands to work with. This twirl-drilling is practiced by the Indian with a tooth or particle of stone fastened to a little stick (cf. p. 201) for all piercing of shells, bone, stone, armadillo carapace, and hard wood. One very often sees him occupied with it, using his feet as a brace. We are now, however, confronted with a riddle if we wish to explain how this fire-drilling with two pieces of wood could have originated. How did people happen to drill wood with wood if they were not purposely setting out to "invent fire?"

[321] ooo

It has been said in all seriousness that in grinding or drilling tools out of wood, bone, and stone, people found by experience that friction produces warmth, they observed that the warmth increases the harder the rubbing, and they then tried to rub

B /241 cont./
*171 into bowls, the fresh fruits are wound with palm fiber and scratched
415 along it with a shell. If a bowl cracks during use, it is sewed;
B
[412] the small holes are bored with the pointed tooth of the dogfish
and the sewing is done with a buriti thread rubbed with wax, the
knots of which are cut off close to the shell by the tooth edge
B
[531] ground knife-sharp. The drawings that decorate the surface are
incised with the same tooth, unless one prefers to burn them in
B
[386] with a red-hot stick. The drinking bowls and small ladle-gourds
[824] or spoons are given a coating of black lacquer on the inside. The
lacquer is the soot of the charred buriti shaft mixed with the
yellow, sticky liquid extract of the grated rind of the ochogohi
tree from the campo cerrado /densely covered campo/. Special
small, spherical gourds served to hold the oil with which the body
was rubbed and were closed with a stopper; the Bakaïrí called
B
[128] the fruit péru. They sometimes hung in a closely plaited net. I
shall consider the rattle gourd in connection with the dance music.

B Pottery. In the chapter on the "Stone Age" culture, cf.
128 pages 217 ff., I have discussed in detail the origin of the pots
323 in our region, the monopoly of the Nu-Aruak tribes, and the
manufacture limited to only the female sex. Only in the later
chapter on the plastic arts, when the development of Indian art
has become clear, shall I be in a position to speak of the orna-
mental aspect of the pots.

B Three types of pots were distinguished according to size and
*171 purpose. First, the huge mawukúru of the Mehinakú, in which
415 the grated mandioca root was cooked; they had a diameter of
W
[415] almost three-fourths of a meter. We were unable to bring home
[252] any of these pots, but took a photograph among the Auetó, from
[126] which their shape and, since a man -- by rights it should have
been a woman -- is squatting beside it, also their size are clear.
Cf. Plate 15 /see p. 253/. The largest and most attractive pots
are furnished by the Waurá. For cooking they were set on three
low clay feet of cylindrical shape and bulging at the bottom.

A second type, the cooking pot for fruit and small fish,
had a diameter of 18-20 centimeters, a height of about 12 centi-
meters; it was round with rather steep, slightly bulging walls
and sometimes had a rim two and a half centimeters wide and

B /279 cont./
285 mention, nor the surrounding figures, nor the construction of
532 twigs made this likely. All doubts vanished, however, when the Indian showed us, inside two squares, which were otherwise made up merely of crosswise twigs, several narrow, and in themselves quite meaningless, stretches of plaiting on which was wound a
B little yellow straw, and then explained: "capybara teeth." In
[237] other words, teeth of Hydrachoerus capybara or water hog, the
[136] large rodent characterized by huge incisors, the chisel of the
[412] natives. One had to admit that the outlines were roughly
B similar, but no European would have hit upon this correct inter-
* [171] pretation by himself. Finally, we saw in the artists' hut of the Auetö a plaited strip which they designated for us as "fish bones." It was the same figure as No. 5, Plate 20 /see p. 280/.

Y I would have referred to these examples earlier, along with
285 the drawings, and not here if they had not been connected with
524 peculiarly plaited figures or dolls which we found among the
532 Nahuquá. Of the two illustrations 65 and 66 /see p. 315/, the one is easily understandable and suitable for a kindergarten, it represents a /280/ toad; the other, however, I, at any rate, would not have interpreted correctly even if I had thought about it for a year. We have to recognize it as a deer! And actually it is quite simple. First I need to start out that it is an animal; then the sharply protruding corner piece /Figs. 65-67 appear here/ to the right must be the head, and thus I have a four-footed animal, whereas I do not pay any attention to the three peaks on the back, since a Nahuquá is not familiar with a dromedary or a camel, to say nothing of an animal with three elevations on its back. It must, moreover, be a type of quadruped for which the tail, since it is missing, is not characteristic. What I see in the way of feet, however, corresponds most closely to the hoofs of the deer. Thus, I come slowly limping along behind the Nahuquá with my conclusions, while the Indian of another tribe, after brief reflection, finds the correct solution by himself.

BO Inasmuch as I considered the Bororó in connection with
285 the drawings, their analogous Froebel toy might be taken up in
524 this connection. The folded piece of palm leaf, Fig. 67 left
532 /see p. 315/ represents a "Bororó woman," that is to say, it is

/257 cont./

539 in quiet areas, where there are no human beings, it is always
825 on the move in the morning and afternoon, except during the hot hours in the middle of the day which it spends sleeping"; in other words, all of the phrases between quotation marks, taken from the book by Dr. Goeldi on the mammals of our land (pp. 92, 99, 103, and 106), confirm what has been said concerning the shadowy character of the Yamüras.

539 /258/ Other considerations, however, seem to us of
174 greater moment.

First of all, in the enumeration of the belongings of the Yamüras, we have a basis for a list of the cultural acquisitions of the Bacaeris. We learn that they had nets for fishing before [220] [352] [501] [412] [532] they had nets /hammocks/ for sleeping, that they traveled by water when they did not yet have pestles, and that they probably had maracá before they had the masks with which they appear at their festivals.

539 We also see that although theoretically the abode of the
776 Yamüra is in the sky, a large part of his existence is spent on the earth from which he derives his sustainance. Subsistence, however, is not his sole concern; free of the contingencies of time and space, he travels swiftly as the wind, he is an envious being who spies upon all actions and weighs upon the living with crushing pressure. There is hardly an act that he does not influence: gestation, childbirth, alimentation, festivals, walking hours, everything falls within his inexorable reach, as we shall see later. It would seem that the Bacaeris could paint their bodies as they please. But this is not so.

776 Yamüra does not like urucú, --this is why one must not
789 scatter the urucú seed, says the piahi;--Yamüra goes into the
824 houses of people with children, --this is why we burn the juice
302 of the rubber tree--when it is burned it is rubbed on the door;-- fathers of boys, when they go to the river, paint themselves with genipap, --paint themselves with urucú, --so Yamüra thinks that it is blood; if the boy's father does not paint himself

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756 /23 cont./
aldea on the Rio Kulisehu to settle with his arts on the Paranatinga.

When I was with the Rio Kulisehu Bakairí in May and June
177 of 1901, 14 years had elapsed since their first contact with
178 articles of European culture. After Karl von den Steinen's
[114] expedition, other explorers had also passed through their land.
They had become familiar with iron axes, knives, scissors, matches, and other objects of modern culture, and by bartering their native products they had become amply provided with such objects, but their natures and their way of life had barely
[411] changed. They had become acquainted with the firearms of the Europeans and of their fellow countrymen of the Rio Paranatinga, but they still regarded them with a certain mis-
[226] giving and did not use them either. Fishing, which had been of the greatest importance in the economy of these Indians, was still carried out on a broad scale and in the ancestral way,
[224] fishhooks not being used. In hunting, too, they only used their
241 arrows and long bows built like the ones of old. Agriculture
[412] was also carried out in the same manner and with the same digging sticks, with the mere exception that the work of clearing was made much easier by the numerous iron axes that replaced the stone axes of times past. I did not see any more stone axes among these Indians. Undoubtedly they had all been replaced by the far more useful iron axes brought by the explorers who
241 passed through these regions. There were large plantations in
114 the vicinity of the aldeas or at a distance from them, and I myself had the opportunity to observe in the aldea of Maimaieti, situated on the Rio Kulisehu, the way in which a big part of the mountain was cleared for a future plantation. The Indians proudly showed me a spot planted in sweet /mansa, "mild"/ manioc, of which they had received cuttings from the Rio Paranatinga Bakairí. During my stay among the Bakairí of Maimaieti aldea there was never a scarcity of manioc, and I and my companions were always generously provided with
[648] manioc cakes /beijús/. I mention this fact especially, because

/24 cont./

231 a table made of vertigas and provided regularly with meat, if possible monkey meat.

178 Among the various crafts of the Kulisehu Bakairí, pottery-
[323] making, plaiting, and spinning were still maintained in the
[285] ancestral form. Food preparation was also still the same as
[283] described by Karl von den Steinen for times past. The only
[252] essential difference appeared in regard to woodworking, for
177 which at this time metal tools were used, so that this craft no
[322] longer depended on stone axes, drills with stone points, shells,
[412] and the teeth of fish or other animals. Another acquisition from
[301] the various expeditions which had passed through their territory were ear pendants of multicolored glass beads with which many women and children, especially, were well provided. European
[291] clothing was seen only in exceptional cases. Thus the first man who came out of his house in Maigeri aldea to greet me had on trousers which he had been given at the time of a visit to the Rio Paranatinga aldea and which surely had never been washed since. As a rule the uluri (small triangle of bark) was the sole
[291] national garment of the women and young girls, and a fine thread belt and body paint the men's apparel.

114 When Karl von den Steinen visited the Rio Kulisehu Indians,
361 the first Bakairí aldea, called Maigeri, consisted of only two
342 large houses of kinsfolk and one small house for fiestas with an
345 oval base, while the second and third aldeas each consisted of three large houses of kinsfolk and of one house for fiestas. Thus
[161] the number of houses in Bakairí aldeas at the time of my stay among these Indians had increased, and for this reason I do not hold as correct Herrmann Meyer's observation that this tribe was
114 already "greatly declining" at the time. (30) No doubt there
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30. Herrmann Meyer, Ibid., p. 126.

were then only two Bakairí aldeas on the Rio Kulisehu, the first, Maigeri, already mentioned by Karl von den Steinen, and the

/36 cont./

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(113)

Cf. Idem., "Ableitung südamerikanischer Geflechtsmuster aus der Technik des Flechtens /Derivation of South American Plaiting Pattern from the Technique of Plaiting/," Zeitsch. f. Ethn., 1904, Heft 3 and 4, pp. 490-512. Idem., "Die technischen Voraussetzungen in der Ornamentik der Eingeborenen Südamerikas /The Technical Bases in the Ornamentation of the South American Natives/," Ipek. Jahrbuch für Prähistorische und Ethnographische Kunst, 1926, pp. 142-174.

discuss the plaited objects that I collected from the Simões Lopes Bakairí in a special section that follows. In addition to
126 plaited objects I was primarily concerned with the acquisition
●412 of a mortar and its corresponding pestle and a triangular barbecue, because the relevant collections of the Berlin Ethnographic Museum did not include any specimen of these Bakairí objects which are to be found in almost every settlement of these Indians. The wooden mortar which I brought from Simões Lopes (V.B. 9883, called óro by the Kulisehu Bakairí) is shown in Figure 29. Its height reaches 38 cm. and the rim diameter 25 cm. From the irregular shape of the botton it may be assumed that the lower part of the mortar was implanted in the ground. The corresponding pestle (V.B. 9884) has a length of
252 95 cm. and is shown in Figure 28. The barbecue shown in
417 Figure 30 and called by the Kulisehu Bakairí s(r)ka has the usual triangular shape of Bakairí barbecues. The sticks of which this barbecue consists are bound together with ree bark. Its height reaches 105 cm.

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126 I found the dancing sticks shown in Figure 33 a-d and 34 a-d (V.B. 9942, 9943, 9945-9948, 9951, and ~~10071~~) in

Plate XII

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Fig. 25. Baked clay vessel (bat). Bakairí in Simões Lopes.

Fig. 28. Pestle for a mortar. Bakairí in Simões Lopes.

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Fig. 26. Baked clay vessel. Bakairí in Simões Lopes.

Fig. 29. Wooden mortar. Bakairí in Simões Lopes.

Fig. 27. Baked clay vessel. Bakairí in Simões Lopes.

352 415 wooden benches, and dishes and cups made from gourds.

408 226 501 As the Bacairí were extensive travelers and depended upon fish for a considerable part of their food supply, canoes were an important part of their equipment. The Bacairí canoe (*pépi*) 396 [824] was made from the bark of the jatobá tree. The tough, heavy bark was first stripped from one-half of the tree. Small fires were then lighted on the inside of the bark trough to make it curl. Braces were placed at intervals along the entire length, the bow was tapered, and the stern was squared off by forcing the bark upward at one end. 501 Bacairí canoes varied in size, the larger ones being able to carry as many as 8 men. Canoes of jatobá bark are used by the Bacairí today and are the [171] predominant type among the Indians of the 415 Upper Xingú. The Bacairí also made large [824] tubs out of jatobá bark which were used as settling 352 vessels for manioc juice. The juice of the manioc contains a fine powder or starch which settles on the bottom of the vessel, to be gathered after the 241 liquid is poured off. For gardening, the Bacairí formerly used a digging stick made of hardwood. 411 For hunting, they used a bow (*túka*), round or 824 slightly oval in cross section and from 2 to 2½ meters in length, made from a yellow or reddish wood which was first matured by burying it in mud. The bowstring was made from the fibers of imbauba bark. Arrows (*piréu*) were made from [237] cane with hardwood or bone points. Hunting arrows had two feathers, but arrows used for shooting fish had serrated wooden points and no ● 412 feathers. The cutting tools of the Bacairí consisted of knives made from bamboo, stone, bones, and 409 shell. Transportation was by canoe, or if over 482 land, goods were carried in a wicker basket supported on the back by a tump line.

ORNAMENTS

291 [171] While living on the banks of the Kuliseu River, the Bacairí, in common with the other Upper Xingú River tribes, did not use clothing. Men sometimes wore a narrow cotton band (*onegín*) around the waist, with a few tassels hanging in front. Women, after puberty, wore the ulurí. 302 Men wore their hair cut short. Women wore their hair long at the back but cut straight across over [412] the forehead. Hair was cut with a knife made [237] by setting sharp fish teeth into a wooden stick,

302 412 and was combed with a comb (*aekáji*) made by weaving slender cane teeth into a cotton holder.

301 237 Although clothing, in the strict sense of the term, was nonexistent, the Bacairí used, on ceremonial occasions, beautiful, skillfully made ornaments. An important ornament was the *orógo*, a diadem or feather headdress strapped to the forehead. The *orógo* was made by fastening a row of green parrot feathers to a cotton band, above which was fastened another row of yellow weaver bird feathers. Two long blue macaw feathers were set in the center so as to stand straight up above the forehead. The *orógo* was worn only by men. These headdresses are still used, for some were seen in the village of Simão Lopes.

There were at least four kinds of necklaces. The *megesáuwa* was made from small thin round disks of white or pink snail shell, as many as 400 being strung on a string. This necklace was worn around the neck by women and around the waist by men and girls. The *ikwihéno* was also made from snail shell, but the disks were oblong with holes in both ends through which strings were passed. Although the *ikwihéno* was particularly used by men, women sometimes wore it together with the *megesáuwa*. The *sawalápi* was a necklace [824] made from black disks of tucum palm nut and could be worn by both men and women at all times. Both men and women also wore necklaces made from the teeth or claws of the jaguar called the *dodojéri*. The Bacairí still use the *megesáuwa*, *ikwihéno*, and the *sawalápi*.

Besides necklaces, the Bacairí used a variety of other ornaments. The *upauwí* were armlets and anklets of cotton material decorated with feathers of different colors. The armlets, which were about 2 inches wide, were fastened tightly above the [826] biceps and were believed necessary for the development of the muscle, with similar bands worn below the knee and around the ankles. Both men and women used the bands. An American missionary who experimented with Bacairí arm bands claimed that they caused him a great deal of distress but he has observed no ill effects among the Indians. The *pai* was a feather ear ornament made from red toucan and yellow parrot feathers suspended from the lobes of the ears. Holes in the [304] ears were made with a sharpened jaguar bone or with a sharpened rhea feather. The *tajikaino*, worn only by men, consisted of two blue macaw feathers